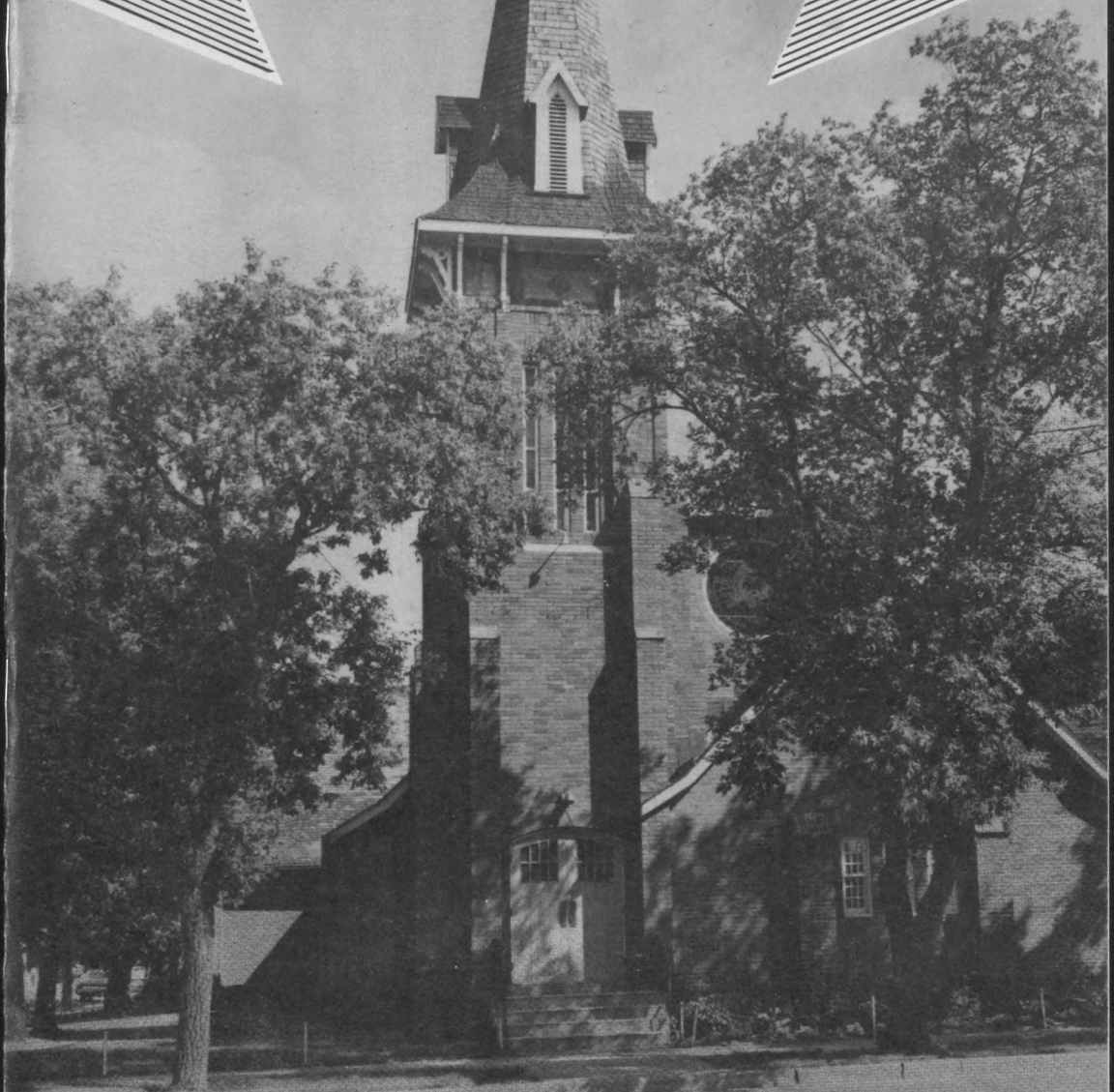
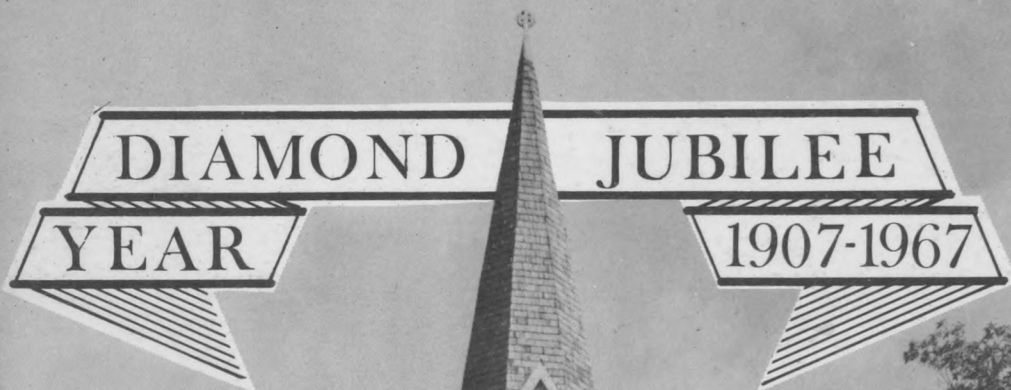


The Story of St. James'..... in its





The Rev. John F. S. Conlin

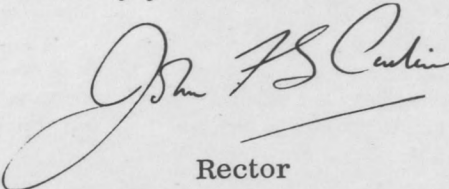
FOREWORD

This book is dedicated to the great company of men and women who have devoted their lives to the service of our Lord in the fellowship of St. James' Church over a sixty year period.

We rejoice in their faithful service and for their contribution to a growing Church and Community for they have handed down to us the treasure that is ours in this Jubilee Year of nineteen hundred and sixty seven.

Important things were achieved in the lives of those who founded their church in the days that demanded heroism, sacrifice and committed devotion as servants of Christ no less urgently than in our time.

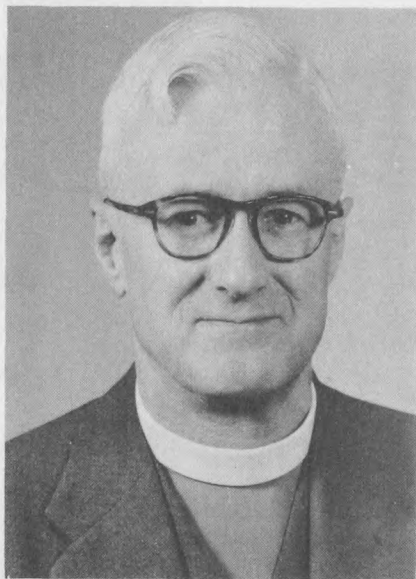
May the marking of this Jubilee occasion be a source of inspiration to us as we renew our own faith and enkindle anew within us the virtue of faith, hope and love. May we increasingly learn to look up to the God and Father of our Lord Jesus Christ, and out to the world beyond our church where men and women need us to lead them into friendship with Christ and into joyful membership of His Church.



Rector

Re: St. James' Church

JA \$45
source



Bishop S. C. Steer

Dear Friends,

The greetings and congratulations which I send to you on the Sixtieth Anniversary of the establishment of the parish have a personal as well as a diocesan and episcopal note. It was some forty-five years ago that my association with the congregation at St. James' Church began by leading a Bible Class of young men, in the church vestry each Sunday, some of whom are with us as members today. Throughout the intervening years I have known personally all your rectors and many of the congregation and have followed the life and work of the parish with continuing interest.

St. James' parish, Saskatoon, and its people have a distinctive place in the Church in this diocese and also, in some measure, in the whole Anglican Church of Canada. Two not unrelated characteristics of the parish have impressed me. There is an emphasis on the deeper aspects of the Christian

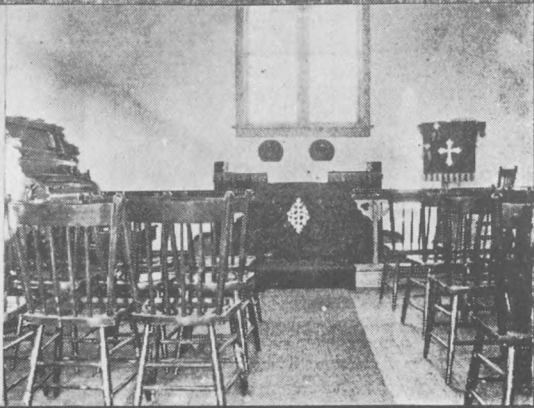
Gospel and a concern with its saving and healing power, which promotes an evangelistic attitude. This is matched by outstanding missionary enthusiasm which has placed the parish in the first rank of achievement in work beyond its own boundaries. The attainment of a position in which contributions to extra-parochial causes equalled the amount which the congregation spent upon its own needs is a notable and thankworthy part of the history of the last sixty years. I must also record the gratitude of the diocese for so much that the parish has done beyond the minimum requirements in such areas as apportionment, church extension, the assistance of students, the Travelling Dollars Fund, not to mention its generosity in response to the various annual special appeals.

As one of our leading parishes you may be sure that, throughout the diocese, many will share in the thanksgiving which you offer to Almighty God on your Anniversary. The story of these sixty years is one of steady perseverance in the Christian cause, of which the great improvements in the church buildings and its facilities are but an outward sign. We thank God for the faithful ministry of those who have served as pastors, and for the men and women whose devotion under divine blessing has made possible the accomplishments of these sixty years.

With you, we pray that, amidst the many changes in the life of the world which press upon us to-day, St. James' Church, Saskatoon, may continue to be a place of prayer from which there may flow into the life of the community and far beyond the power of God's love made known to us in Jesus Christ our Lord.

Yours sincerely,

Stanley Saskatoon



As It Was in the Beginning

The Reverend Mr. H. J. Like-man who arrived in Canada July 1906 became the first incumbent of the new parish of St. James', Nutana. In a letter received from him in the 1930's, he gives some interesting information:

"About July, 1907, Archdeacon Lloyd told me that when I left St. John's I was to be the first Incumbent of the new Parish of St.

James' Nutana, and that I could start building the first little Church in any spare time I had! Mr. Davies (who had been Rector of St. John's) had some time previously purchased one three cornered town lot some hundred yards from the present site of St. James', and so on this lot very early in September (or late August) we started building the first little Church and Parsonage.

St. James' Anglican congregation is this year celebrating the 60th anniversary of its formation, but the Anglican community had been in existence for 20 years prior to its establishment in 1907 on the Nutana side of the South Saskatchewan River in the city of Saskatoon.

The 60-year history of St. James' Church reflects the economic position of the city and province in the various periods—the expansion and building booms of 1912; the economic depression following the First World War; the drought and business depression of the 1930s; and the fluctuating booms and depressions since then.

Members of the affluent St. James' of today owe a debt of gratitude to the pioneers who started the church and kept it in operation in spite of financial problems which seemed impossible to solve.

The greatest tribute should be paid to the members of those early vestry committees, and to the clergy who year after year tackled the financial problems—stalling the creditors when there was no money available, and promoting schemes and canvasses of parishioners to secure enough money to keep solvent the mortgages on the church, the hall and rectory.

The clergymen provided personal loans to keep the early church afloat, and several requested and took reduced stipends for the same purpose. Local contractors and businessmen also helped to carry the burden, for some waited years for payment of services.

Nutana residents of all denominations started to hold joint church services in 1887. The worshippers were predominantly Methodist, and Mr. George E. Horn, an Anglican, conducted services for the joint congregation. The same year Bishop



Mrs. W. P. Bate remembers the many hours her husband spent working on the construction of the little wooden building, the first St. James' church.

Pinkham of the Diocese of Qu'Appelle came to Saskatoon to establish the Church of England, and Mr. Horn was named a lay reader to conduct Anglican services. In addition to being the lay leader, Mr. Horn was choir leader, and Mr. W. P. Bate, secretary of the first school board, was the organist. Mrs. Bate today is the senior member of St. James.

A new schoolhouse was opened in 1887 on the site of present Victoria School, and this also served as the Anglican church and for joint services with the Methodists and Presbyterians. The services were taken in the main by theological students.

In the early years Canon E. K. Matheson of Battleford came to visit the Saskatoon church occasionally, and when necessary a catechist (Mr. Barton), came from Prince Albert in the Diocese of Saskatchewan. Mr. and Mrs. Bate's eldest son, Aubrey, was baptized by Canon Matheson.

Mr. Horn conducted the Anglican services until 1896 when he left for Japan to serve as a missionary. His departure left a vacuum for a few years as there was no one to take his place. Grace United Church was founded in 1893 followed by the formation of St. John's Anglican Church on the north side of the river.

Nutana Anglicans attended some of the services at St. John's church, but in 1906 Mr. Bate and Mr. Wiggins, an early surveyor in the city, wrote to Bishop Newnham in Prince Albert suggesting that an Anglican church be established in the Nutana area of Saskatoon. Archdeacon G. E. Lloyd who had come from England with the Barr Colonists and who later became bishop, was sent to Saskatoon to discuss the matter. The proposal was given some publicity and people interested in the establishment of an Anglican church were requested to meet at the home of Mr. and Mrs. W. P. Bate, Broad-



Mr. E. J. Fidgett came to St. James' in 1910.

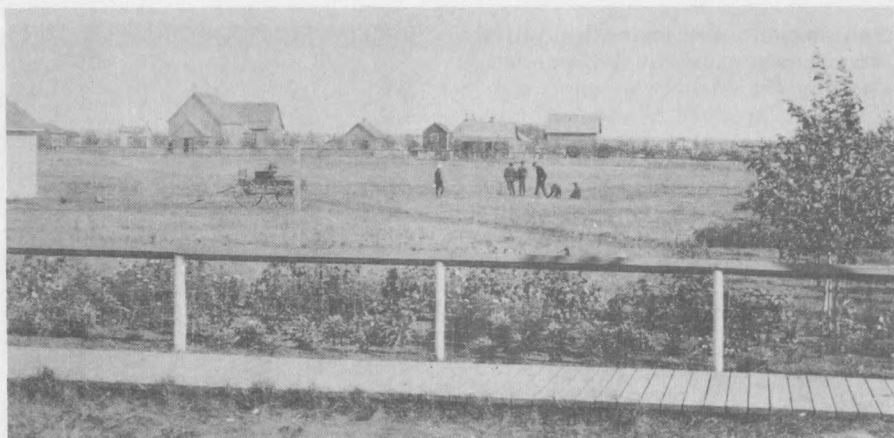
way Avenue and Saskatchewan Crescent. As a result of a number of meetings and the support promised, St. James' Church was founded.

The Rev. H. J. Likeman who had come from England to Western Canada in 1906 and served the parishes of North Battleford and St. John's Saskatoon, was told by Archdeacon Lloyd in July, 1907, that he was to be the first rector of the new parish of St. James' Church being established in Nutana.

Mr. Likeman was authorized to build a church and parsonage in his "spare time" while assisting Rev. Mr. Davies, rector of St. John's. Mr. Likeman reported that he received assistance in building the small church building and parsonage from Charles Barnes who was catechist in charge of St. George's and Mr. Hutchings, another catechist who was subsequently appointed his "curate".



**The Rev. H. J. Likeman
Oct. 1907 — Sept. 1909**



View from Broadway Avenue and Eleventh Street across Victoria School grounds.

Mrs. Bate recalls her husband spent many hours working on the buildings. Mr. E. J. (Ted) Fidgett, who after Mrs. Bate is the oldest member of the congregation, recalls that his brother "Bill" assisted Mr. Bate in the building campaign.

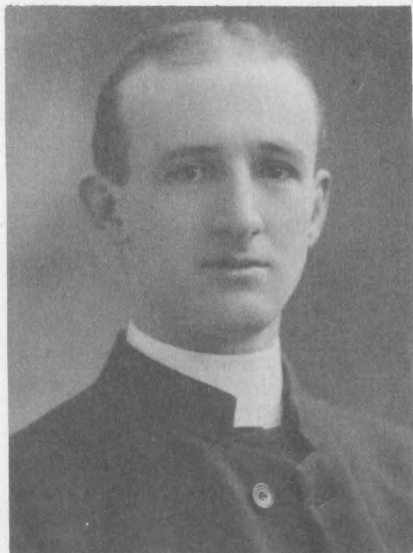
The two church buildings were first erected on a three-cornered lot about 100 yards from the present site. They were later moved to the present site, three lots purchased by George Winch of Norwich, England, a member of the Church of England Missionary Society, who happened to be paying a visit to Saskatoon at the time.

It is reported that \$1,000 was paid for the three lots, a high figure in those days and a clear indication that some land speculation was already under way leading to the building boom of 1912.

The church was named after St. James' Church of Doncaster, Yorkshire, England, because a woman in this English parish was the donor of enough money to purchase the lumber to build the first small church building and parsonage. The first service in the new church was held on October 6th, 1907.

Soon after the opening of the church, a porch was built on the west end for winter operation. During the first year there was some difficulty housing congregations of 60 to 70 attending the Sunday night services.

In the summer of 1908 a nave was built between the porch and the original church building, which

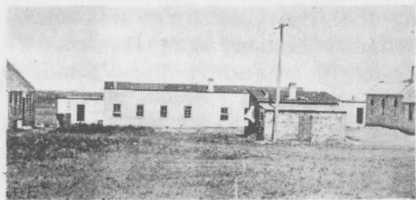


**Rev. J. T. Tuckey
Sept. 1909 — Sept. 1911**

then became the chancel. Little progress was made in the next few years as the Sunday evening congregations dropped to about 25 and collections, the main source of income at the time, seldom topped five dollars.

The Rev. Mr. Likeman preached his farewell sermon in September, 1909, using the text, "One Soweth, and Another Reapeth," which applies today just as much as it did then. He was succeeded for two years by the Rev. J. T. Tuckey.

It was in Mr. Tuckey's first year 1909, that Emmanuel College was



Emmanuel College, 1909

transferred from Prince Albert to the University of Saskatchewan in Saskatoon, and so began the long and valuable association of St. James' Church and this Theological Institution. The pattern was set in that first year as the Rev. W. H. Adcock of the faculty, became the choir leader, Canon E. A. Ahenakew, Indian missionary, became the organist, and the theological students formed the choir.

The Rev. H. S. Broadbent became rector in October, 1911, and the following year in keeping with the boom then under way, St. James' parish went into debt to build the fine brick church that stands today.

In a typically optimistic attitude of those boom days, St. James' par-



The Rev. H. S. Broadbent
Oct. 1911 — Nov. 1914

ish left the east end of the church unfinished and installed a "temporary" chancel in the belief that increasing congregations would soon compel a permanent enlargement.

The boom proved to be a bubble that soon burst, and the "temporary" chancel became "permanent" for the next quarter of a century. The financial struggle started and this also proved permanent.

The minutes of the meeting of April 14, 1914, set the stage. The Rev. Mr. Broadbent prior to that date was rector, choir master and administered the finances, but then a finance committee "relieved the rector of the burden of financial administration." The subsequent records indicate what a "burden" their task really was.

St. James' had a loan of \$6,000 from Toronto General Trust Corporation and on July 7, 1914, the vestry was discussing a further loan of \$14,000, but they could not pay the interest on the original debt. In September it was decided to close the church for the winter to save the heating expenses, and



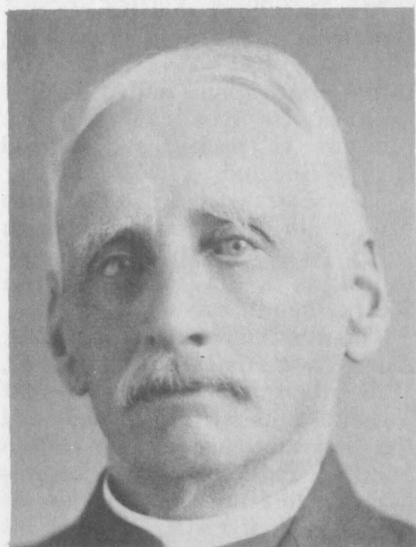
Laying the foundation stone, St. James' church, June 1912

to hold services in the church hall. Four outstanding accounts could not be met in October, 1914, and the vestry clerk was advised to try and stall these creditors until the money market improved and a church loan could be obtained.

The Rev. Mr. Broadbent offered to leave for England in November, 1914, after the outbreak of the First World War, on an extended leave of absence without stipend, to help relieve the financial burden. His stipend had been \$1,500. The Rev. Henry Wilson was appointed locum tenens at \$60 per month. Tinkler became choir master, replacing Mr. Broadbent after he left, but soon resigned when the church could not pay him for his services.

In early 1915 there was a special fund raising canvass and the church seemed to be hard pressed because the vestry agreed to pay 10 percent interest after February 15 in order to get bank notes renewed every three months.

Chain letters were popular about a decade ago, but these were not new, as St. James' parish tried them in 1915 on a suggestion by A. J. E. (Bert) Sumner, to try and reduce the church debt. The fin-



The Rev. Henry Wilson
Nov. 1914 — March 1916



St. James', church and rectory, circa 1914

ance committee sent a letter to a selected group of parishioners who were requested to make a contribution to the church, and then each sent a similar letter to a friend with the request that they carry out the same procedure.

Mr. Broadbent sent his resignation from England in September, 1915, as he had become a chaplain to the armed forces and was going overseas. He requested that his furniture be packed and shipped back to England.

The vestry decided the parish was not in a financial position to call a rector, so Mr. Wilson continued as locum tenens, with a \$60 per month stipend.

The dire financial position of St. James' was indicated April 27, 1916, when it was reported that Toronto General Trusts had sold the first mortgage on the church building and the new owner was likely to foreclose. The new owner was a Roman Catholic, and his lack of ecumenical spirit raised quite a tither at St. James'. A special canvass for funds was un-

dertaken and St. John's parish welcomed the canvassers, but the \$411 collected was only a fraction of the sum needed. In a desperate attempt to save the day, Miss Ella Bashford, director of the Teachers' Hostel, appealed to the Colonial and Continental Church Society in London, England, and a miracle occurred. Through the Rev. Dr. Mullins, St. James' received \$6,146, to "save the parish from financial ruin", according to the vestry report of July, 1916. The jubilation of the vestry at preventing a foreclosure was tempered by the fact that the parish still owed \$10,700 on all church property and that \$5,365 was payable immediately.

The vestry committee never did get off the financial treadmill in spite of the magnificent donation from England. Mr. Wilson was ordered by the bishop to the parish of Wainwright, Alta., and the Rev. J. E. Purdie was appointed rector of St. James' in 1917. He was immediately greeted by the news that the church hall had been sold for taxes. Details of how this catas-

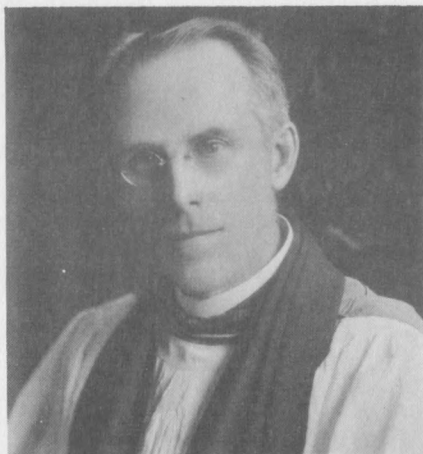
trophe was finally averted are not on record. The back taxes had to be paid before a rebate on current taxes, granted by City Council, could be applied. At this time the Bank of Commerce obtained a signed judgement on its loan to the church..

The emancipation of women got under way about this time when Mr. George Hazen carried a motion through the vestry for submission to the diocese, permitting women to serve on vestry committees within the church.

Mr. Henry Wallace, people's warden, in April, 1917, proposed a novel plan for those days—to form a joint stock company among parishioners, in order to put St. James' on a better financial footing. This was proposed because Blonde Lumber Company was in danger of liquidation and refused to extend the church note; the Fiscal Corporation refused to renew a church note for 90 days; and the city advised St. James' Vestry that the church building and rectory would be sold for taxes unless the levies were paid.

Although St. James' was in such a financial plight, the parish was assessed \$536 by the diocese in an effort to reduce a debt incurred setting up missions.

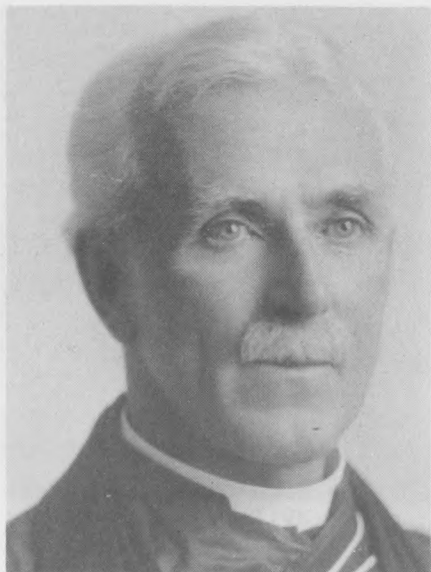
Mr. Wallace reported on September 10, 1917, that 40 parishioners had promised to buy the \$100 bonds at five dollars per month, and he needed 10 more. The bonds were to pay five per cent interest and be redeemable when the church was in a better financial position. The people's warden was too optimistic, as was indicated by a January 12, 1920, report, that only six members had contracted for bonds in more than two years, and that only three had paid the full \$100.



The Rev. J. Eustace Purdie
Feb. 1917 — Sept. 1922

Some progress was made towards debt reduction about this time but it was mainly through the generosity of various creditors. Mr. Broadbent from England wiped out a debt of \$407; the Rev. Principal G. F. Trench of Emmanuel College offered to liquidate a \$2,190 loan for \$1,500, and by a special effort a sum of \$1,110 was raised towards it; Nutana Plumbing and Heating settled a \$700 debt for \$300; and the Blonde Lumber Company settled a \$300 debt for \$150. Even after these transactions, St. James' capital debt was still listed as \$7,000. For the record, a parish member requested redemption of his \$100 debt relief bond, but there was no money to redeem it; and it was stated January 28, 1923, that a bank loan had been outstanding since 1913—for 10 years.

For the historical record: Ald. D. S. Taylor, one of St. James' first members and a vestryman, left the city in March, 1919. Then in January, 1922, resignations were reported from Bishop Newnham and



The Rev. R. H. Haslam
Nov. 1922 — Sept. 1927

from Principal Trench at Emmanuel College. Archdeacon Dewdney was elected Bishop of Keewatin, and the Rev. George Exton Lloyd was elected Bishop of Saskatchewan.

Mr. Purdie resigned October 1, 1922, and left for Philadelphia. The Rev. E. L. Hughes of Viscount, was named locum tenens at St. James' until the Rev. R. H. A. Haslam, from England, was called as rector in October 12, 1922. He was favored over another English nominee, the Rev. T. J. Perry.

There were several references through the years to the fact that the church appeared unable to reach and keep older boys organized. In 1923, the young people were well served by the A.Y.P.A., Girl Guides, Brownies, Scouts and Wolf Cubs; and an entirely new organization, the Knights of the Round Table, was established for the older boys.

A petition was received August 21, 1923, from members in the Buena Vista district, seeking to establish a mission church on Lorne Avenue as part of St. James' congregation.

At the annual meeting January 14, 1924, St. James' Church was reported to comprise 270 families, representing 1,007 souls. Col. R. W. Stayner told the meeting that St. James' owned property valued at \$24,000.25. It is not known whether the extra quarter was the result of close figuring by Col. Stayner, or whether he just "threw it in" so as not to have such a nice round figure.

St. James' members in Buena Vista had collected \$1,000 for a new mission church building by August 1924, and another \$500 was promised from the central special fund to get started. The Diocese of Saskatchewan authorized construction of the new church for a maximum of \$3,000. According to the minutes of vestry meetings, the Buena Vista mission hall was almost completed by the time diocesan authority was given. The Buena Vista congregation finally had to pay \$1,648 for the hall and \$1,750 for the furniture and equipment.

Immediately the Buena Vista hall was opened, there was an attendance of 120 to 130 children at the Sunday School. At the annual meeting of St. James', January 31, 1927, it was reported that the central Sunday School had a membership of 240 and the Mission Sunday School had 98 pupils. The rector's stipend was increased to \$2,500, and he had use of the rectory.

Buena Vista Sunday School was said crowded, so the meeting approved of a basement addition to cost \$500. However, an old church hall was bought at Langham, which

cost \$550 to move in, and the same was placed on a basement foundation which cost another \$400.

The vestry approved a plan in 1927 to remodel or build a new St. James' church hall, but some members claimed they should pay a \$1,424 debt on the old hall before going further into debt with a new hall.

Canon Haslam was appointed principal of Emmanuel College effective September 1, 1927, and the Rev. H. A. Alderwood succeeded him as rector of St. James' with a stipend set at \$2,200, or \$300 less than his predecessor.

In September, 1927, the vestry went on record in showing disapproval of raising money for church funds through dances, cards and competitive games. Perhaps this stand had some connection with the vestry's memo to the new rector — "We cannot hold the interest of the older boys."

St. James' went ahead in 1928 and built a new church hall at a cost of \$10,109. A parish hall canvass realized \$6,619 in cash and a further \$1,500 was promised. A total of \$6,224 was paid on the contract and it was proposed to borrow \$4,000 to pay the contractor the balance.

Early in 1929 friction developed between St. James' and Buena Vista mission, but it was reported the trouble started with a few members who wanted a free hand to which they were not entitled under the church constitution. The Buena Vista members on the Mission Board incurred debts of \$665 without authority of St. James' vestry. To keep better control of the mission affairs, the St. James' annual meeting changed the constitution. On the Mission Board it provided for six members to be named from St. James' and Buena



The Rev. H. A. Alderwood
Nov. 1927 — Aug. 1936

central church and nine from the Vista, instead of three from the central church and nine from the mission as previously.

Plans were being made in 1930 to enlarge the church for \$1,500 and build a new rectory for \$7,000, while there was still \$1,800 owing on the new hall. Such plans had to be shelved as the business depression of that decade was being felt and Sunday collections began to decrease. It was revealed in the vestry meeting minutes of March 6, 1933, that St. James' still owed \$7,500 to Mr. Tackaberry, a former member of the vestry for building the first rectory.

The first reference to St. James' being in the Diocese of Saskatoon was also in 1933. The effects of the depression were being felt all through the church because the Diocese of Saskatoon was said to be in the midst of "an acute financial crisis," needing \$7,000 to carry on to the end of the year although they already had a bank overdraft of \$22,000.

In St. James' during this period there was a retrenchment as meet-



The Rev. R. K. Sampson
Sept. 1936 — June 1945

ings were held in private homes to save on lighting and heating. The vestry accepted the rector's offer to take a 10 percent reduction in stipend. The vestry even cut down the insurance to save a premium of \$47. St. James' finished 1934 with a deficit of \$1,440, or \$300 less than the deficit in 1933.

The Rev. Mr. Alderwood was appointed Archdeacon of the Diocese of Saskatoon in September, 1936, and the Rev. R. K. Sampson (later Canon) came from Melfort to fill the vacancy at St. James'. This was in the midst of the "great depression", when annual givings decreased as much as \$2,000 in one year. Canon Sampson's ministry continued through the Second World War years, when almost every family had some one serving in the armed forces.

Reports for 1937 show that there were 320 Sunday school pupils at St. James', and 70 at Hautain. Financially, disbursements were \$5,116, and estimated revenue was

\$5,201. That year the choir presented Sir John Stainer's "Crucifixion" on Good Friday; there was a dramatic club directed by Roy Harding; and the evening branch of the W.A. held a Coronation tea. There was a special service marking the coronation of King George VI. There was also an active tennis club.

The word "drouth" was mentioned often in vestry reports, and by September the rector's stipend was unpaid. However, in the parish magazine he wrote "The answer is no!" to the idea of fund raising by raffles, bingos, whist, bridge or dances. The carry-over coal bill was described as "parish enemy No. 1".

In 1938 the rector's review in the parish magazine asked prayers that "we might be spared from war." Indebtedness was \$715 more than in the year before. There were 310 families and 70 individuals on the parish roll.

Finances were improving in 1938. Shingling of the south side of the roof was completed at a cost of \$160, with \$60 estimated as the cost of painting the whole roof.

There were 312 families and 100 university students on the parish roll in 1941, the year the church in Canada relinquished its grants from the Old Country.

Mr. Sampson's letter in the parish magazine that year notes that while July 25 (St. James the Apostle) is the actual patronal festival, it had become the custom to hold a special service the fourth Sunday in October each year.

Church finances were reported in satisfactory shape that year and current debts were paid to date. In fact, in Jan. 1940, the missionary apportionment was overpaid, by \$140, but the parish hall mortgage was \$1,200, and the vestry was asking parishioners to give 25 cents a month towards this debt.



MEMBERS OF

St. James' Church, Saskatoon

WHO HAVE VOLUNTEERED FOR ACTIVE SERVICE

WITH

CANADA'S FIGHTING FORCES

Adams, Arthur
Agnew, Willard
Akehurst, Lionel
Anderson, Gordon
Anderson, Robert
Armitage, Helen
Bell, Clare
Bell, Ross
Dennett, Harry
Dentley, Jack
Dodford, Joe
Dilby, Mary
Dibbey, Alfred
Dillings, Charles
Dillings, Bert
Dunford, Percy
Dunford, A.R.
Dowers, Donald
Dradbrooke, Preston
Bridgewater, Albert
Bridgewater, Charles
Bridgewater, Frank
Dutton, Arthur
Dutton, Roy
Durgess, George
Durrell, Edward
Durrell, Stephen
Durse, James
Poland, Thomas
Salderbank, Kenneth
Sarter, Dave
Sarter, George
Childs, George
Cleland, James
Clarke, George
Clift, Frederick
Cook, Ossie
Cooper, Bruce
Coutts, Arthur
Cripps, William
Cramer, Thomas
Dundas, Robert
Puck, Jack
Davis, Eric
Eagles, Philip
Ellison, Donald
Ellison, Philip
Ellison, Sam
English, Walter
Fitzgerald, Conrad
Fairfax, Edward
Fearnley, Mabel
Fenton, Christina
Ferguson, Robert
Fitzgerald, Leo
Fitzgerald, Reginald

Ford, Harry
Frances, Alan
French, Marion
Fusdale, Dennis
Fenton, Mary
Gartry, Fred
Gibson, Murray
Godby, Herbert
Gould, Frederick
Greenwood, Eric
Greenwood, John
Greenwood, Marion
Greenwood, Stanley
Hamilton, Alvin
Hamilton, James
Hamilton, John
Harpham, Wilfred
Harvey, Betty
Harvey, Charles
Harvey, Charles Jr.
Harvey, Ethel
Hazen, Austen
Heam, Margaret
Henderson, Bob
Henson, George
Henson, J. Elborn
Hewitt, Thomas
Hopkins, Harold
Hudson, Edward
Humphrey, George
Humphrey, Thomas
Hyde, Kenneth
Irwin, Louis
Jackson, Herbert
Jackson, Henry
Kam, Mervin
Kortas, George
Lambert, William
Lami, Fred
Lami, Oliver
Lancefield, Alan
Langford, Ernest
Langford, Fred
Lazenby, Harold
Lewis, Charles
Little, Ernest
McCusker, Betty
McCusker, William
McBurney, Harry
McBurney, Ralph
McKay, Jean

McKay, Sidney
McLean, Archie
McLean, Archibald
McLean, Frank
McLean, Walter
McNair, Alex
Manson, George
Marsden, Douglas
Mayers, Walter
Mikkelsen, Wilfred
Mills, Dennis
Montgomery, Henry
Nanson, Geoffrey
Nottingham, Stanley
Owens, Albert
Owens, Eric
Owens, Mervin
Palmer, Robert
Palmer, Fred
Parrott, Marshall
Parsons, Bruce
Pascoe, Frank
Paton, Robert
Peel, Sidney
Peppiatt, David
Peppiatt, John
Pickles, William
Plumb, William
Pulley, Jack
Pulley, Robert
Redley, Douglas
Read, Prada
Read, Kenneth
Reid, Reginald
Reid, Frank
Reynolds, Jack
Reynolds, William
Roberts, Dennis
Rose, Frances
Rose, Ralph
Rose, Raymond
Rose, Virgil
Sergeant, Alice
Seymour, John
Seymour, Ronald
Sewell, Peggy
Sewell, Robert
Scully, Glen
Skeldon, Edward
Skeldon, Lloyd

Sloan, Harriett
Sloan, Fodd
Sloan, William
Smith, Albert
Smith, Lynwood
Smith, Royston
Stayner, Richard
Stayner, Phillip
Streek, Stuart
Sturdy, Ferris
Sturdy, John
Taylor, William
Terndrup, John
Thackeray, Edward
Thomas, Frank
Thompson, Dunstan P.C.
Thompson, Joseph
Virtue, William
Verbeke, August
Voorsmit, Dick
Voorsmit, John
Wakeling, Thomas
Walker, Albert
Walker, Nellie
Walker, Norah
Wallace, Alex
Wallace, John
Wallace, Leonard
Wallace, Peter
Walls, Alan
Walls, Arthur
Welch, Philip
Wells, Dennis
Wells, Keith
Wells, Stewart
Wilkinson, Bernard
Wilkinson, Stanley
Wilkinson, William
Williams, Keith
Woods, Betty
Powers, Robert
Dorrell, Reginald
Gendron, James
Leach, Thomas
Loveridge, Douglas
Loveridge, Joy
Morris, Neal
Skinner, Alfred

* Killed or Died while on Active Service

Thursday morning Communion services were first established in June 1940, to remember individually all those in the armed forces, and those were continued for the duration of the war.

Almost every family had someone serving in the armed forces at some time during the war. The influence of the war appeared in the parish register in 1940, with 15 marriages taking place in July and August of that year, and it was necessary to make provision for more names on the honor roll which already held 64. A chapel became a reality that year; it was situated in the parish hall.

A loss of members was apparent in 1942 reports, but there were still 1109 names on the parish roll. The rector that year made 489 pastoral visits.

Church organizations continued their activities and in April, 1942, 100 W.A. members attended a supper, when Mrs. Eady, who was 95, played a piano solo. That month there was a farewell congregational gathering for the Rev. and Mrs. J. W. Seymour who were leaving for Vancouver. Appointed a lay leader in 1917, Mr. Seymour had been ordained in 1931 and retired in 1942 after serving St. James' many years as rector's assistant. Dr. Haslam recalled that as a small boy he remembered Mr. Seymour assisting his father when the latter was rector of St. James'. Edmund Assaly, now a well-known Montreal musician, played a piano solo. Bob Fleming, the organist, left that fall for Toronto, where he is now well known as a musician.

Due to wartime restrictions the coal situation was serious in 1942. The church was practising every possible economy and early communion was being celebrated in the chapel. But annual reports showed it was living within its income,

Capital debt was \$2,800 compared with \$9,200 ten years before in 1933.

There were 306 Sunday school pupils at St. James' and 57 at Haultain. The rector's stipend was \$1,800.

A mortgage reduction fund appeal took place in September 1943, and \$1,728 of the \$2,500 required was received. For the first time in 20 years St. James' was reported to be completely out of debt. But the honor roll and casualty list continued to grow. The congregation was smaller, and the rector reported 263 families (875 souls) on his list.

In April 1943 a musical luncheon raised funds for soldiers' comforts. During all the war years men and women from the parish served in women from the parish who served in the armed forces overseas were remembered with parcels at Christmas, and cigarettes during the year. In the peak year, 1944, 56 parcels went to the men overseas and 18 letters and handkerchiefs to officers, while 46 letters and handkerchiefs went to men and women stationed in Canada. War brides were being welcomed by November, 1944.

In January 1945, the rector in his monthly review was hoping the congregation would endorse a church completion campaign, as he reminded them there had been a temporary chancel for 30 years.

Canon Sampson resigned in 1945 after eight and a half years as rector, to become archdeacon of the diocese. He wrote that he had devoted so much time to church organizations and services he felt he had been unable to do the work of an evangelist. The congregation bade him farewell at a gathering April 26.

The Rev. Roy Manwaring, who



. . . Prior to the addition of the new chancel

had served as Chaplain in the R. C.A.F. during the war, was appointed in 1945 to come to the church three months after the termination of war with Japan. In the meantime the Rev. J. C. Jolley was appointed locum tenens until December, when he left for Wynyard. Men and women were returning from war service that fall, many of the men bringing war brides, and the parish was being described as having a new lease on life.

The 1912 church building was now too small, and Sunday school facilities did not meet the expanding requirements. The 1946 annual meeting was asked to give consideration to building expansion. People's warden, Mr. Roger Bray, reported that the church had lived well within its income and had added \$1,300 to its holdings in bonds. Missionary apportionment had been oversubscribed by \$998.99. A five-year plan of expansion was submitted to the meeting.

All Saints' became an autonomous congregation in 1946. In March of that year there was a reception for returned men, their wives and

friends, with dancing and supper in the parish hall.

The rector reported to the 1946 annual meeting that he had endeavored to visit all 380 homes in the parish, and that he had welcomed 220 returned men and women and 40 war brides. The amount of \$5,300 had been given to the Anglican Advance Appeal. In Feb. 1947, it was noted St. James' had oversubscribed the appeal, giving \$5,441.

"Church union was in the air," said the rector, reporting on General Synod meetings in October, 1946. A parish council was organized that fall, to co-ordinate work of parish organizations, to plan parish projects, and to bring into being new organizations.

The matter of completion of the church was discussed at a meeting February 24, 1947. There was a record number of communicants on Easter Sunday. April 26 a pipe organ was dedicated, given by the Hazen family in memory of their parents, Mr. and Mrs. George Hazen, pioneer parishioners. The old organ was presented to All Saints'.

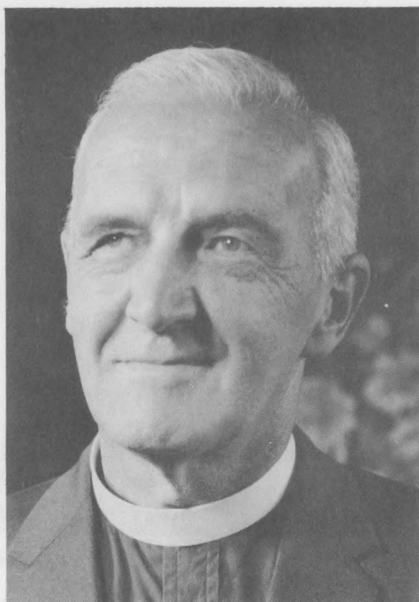


The Rev. R. Manwaring
Jan. 1946 — Jan. 1956

The death of a former rector, Dr. H. A. Alderwood, was noted in December.

The rector's report in 1947 spoke of a year of increased activity and steady growth. There was a record number (480) communicants on Easter Sunday. February 20, some of the more than 600 couples who had been married in St. James' were honored at a social. Among them were Mr. and Mrs. Frank Bates, was the first couple to be married in the old church. The matter of completion of the church was discussed at a meeting Feb. 24. In April a talent display netted \$1,300 for the building fund which now stood at \$3,725.

The events of the year were saddened by the deaths of two former leaders of St. James'. The Rev. John W. Seymour died at the West Coast in September, at the age of 80. The death of a former rector, the Rev. Dr. H. A. Alderwood was noted in December.



The Rev. J. C. Jolley
Locum tenens for six months

In 1948 an architect was commissioned to draw plans for the church completion; missionary project funds were \$500 above the apportionment; and \$1,700 had been spent on renovation of the parish hall. Haultain mission house was relocated behind the parish hall to serve as a scout meeting place.

A curate, the Rev. D. A. Gregory, was appointed in 1949. He served a year with the church, then moved to Watrous. The missionary project committee members were reconstituted as a new committee to have power to spend the balance of the fund for missionary work at their discretion. Four new parish organizations had been formed, Sue Kelsey and Florence Haslam Evening W. A. branches, Church Boys' League, and the Junior A. Y. P. A.

Mr. Walter Hill retired in 1950 after 22 years as sexton. Peoples' warden, Roger Bray, reported that 10 years before, the church had liquid assets of \$200 and liabilities of \$3,800; now liquid assets were

\$18,000 and there were no liabilities. Congregational talent sales in 1950 and 1951 yielded \$1,100 and \$1.285 for the building fund.

The story of the 15 years from 1952 to 1967 is one of extension and renovation of the 1912 church building, and continued interest and support of missions at home and abroad.

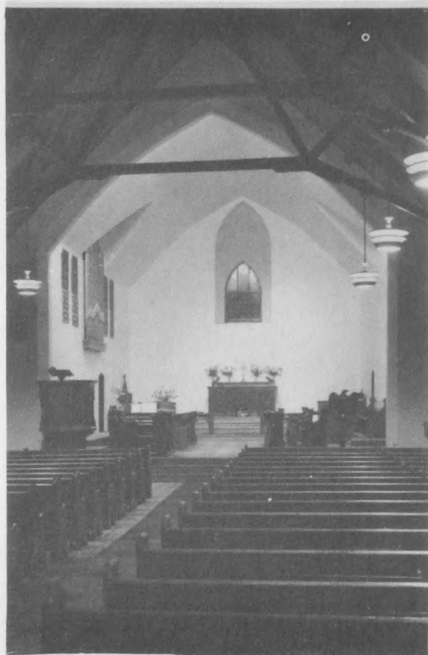
While St. James' congregation twice was faced with expensive building projects to preserve and modernize the church, monetary aid was always available for missionary work at home and overseas.

The 40th anniversary of the laying of the cornerstone was celebrated, June 29, 1952.

Canon Manwaring, in his annual report, described 1952 as the year in which plans of 1912 were completed. The new chancel became a reality. At the same time new vestries, and a chapel on the south side of the chancel, had been added, as well as basement church school rooms below the new addition. It would be 15 years hence—in 1967—before the chapel would be furnished.

The year-end 1952 financial statement showed total building fund receipts were \$34,620, with \$36,629 paid to the contractors. There was a need to borrow \$3,466. But that year marked an increase in missionary giving. The annual meeting the year before had accepted an objective of \$300, and the committee reported it had received \$1,500.

The new chancel was dedicated Feb. 11, 1953, with Canon E. H. Maddocks of Calgary, former professor at Emmanuel College, as the special preacher. Other dedications were the East End window given by Mr. and Mrs. T. M. Ball; windows by Mr. and Mrs. John French; and a cross from the Haslam family.



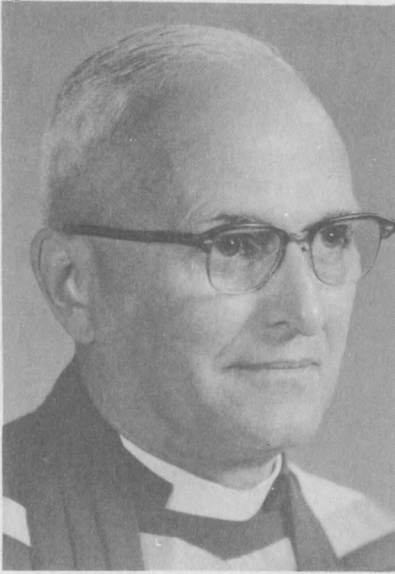
Interior view of new chancel

Congregational talent sales, instituted in 1948 in aid of the building fund and held annually for some years, raised \$7,100 between 1948 and 1955.

Church school enrolment reached an all time high of 325 in 1953. This was the year the annual meeting adopted as an aim for the parish, the spending of as much on missions as on maintenance, and it was decided to begin a memorial fund with an objective of \$3,500.

The 1954 report showed the amount given to missions was larger than the entire budget prior to 1946; \$9,665 of church receipts went to missions, and \$9,663 was spent on maintenance.

The Rev. J. C. Clough of Winnipeg conducted a parish mission during the 10 days preceding Ash Wednesday, in 1955. Canon Manwaring said it had far-reaching effects on the life of the parish.



The Rev. A. E. K. Crowther
May 1956 — Sept. 1963

That year there were 60 infant and six adult baptisms; 28 were confirmed including six from the School for the Deaf; there were 22 marriages and 24 funerals. Two windows in memory of Dr. H. A. Alderwood were dedicated on Ascension Day. Mrs. Alderwood was present for the service. St. Martin's church at Pike Lake was opened for services.

Canon Manwaring resigned in 1956 to go to the diocese of the caribou in British Columbia. He was succeeded by the Rev. A. E. K. Crowther, who came from St. Peter's in Regina, and who was inducted May 23, 1956.

Mr. Crowther, later Canon, led the congregation through another renovation period. Ill health forced his resignation in 1963. His first annual report mentioned the formation of the new parish of St. Timothy's church in south Nutana, and 30 families had transferred

from St. James'. St. James' vestry made a loan of \$1,000 to St. Timothy's.

Building enlargement began to be explored, and in 1957 plans were drawn for the west end extension. St. James' purchased the lots at Louise Avenue and Third Street for a church in that area, and in 1963 guaranteed a loan of \$13,000 for St. Stephen's Church House.

The women's place on the vestry was questioned at the 1956 meeting. Discussion came after the election of the Vestry, which included one woman. A motion which asked that there never be more women than at present elected, (one) was finally tabled. Apparently this topic was not raised at subsequent meeting as there is no further reference.

The parish council was still functioning in 1957, as a meeting was called to discuss the talent sale and 50-year Jubilee plans.

The west end extension was referred to in vestry minutes for several years, and plans were at last prepared by the firm, Webster, Forrester, and Scott in 1957. In 1959 the congregation gave conditional approval for underpinning existing buttresses, rebuilding the southwest corner wall, and completing the unfinished basement with floor, under the nave. The church budget included an item of \$600 for a reredos. At a special meeting in June it was agreed to excavate the basement, put in concrete walls and floor, and fix foundation and walls, at a cost of about \$32,000. In September of that year a report from the city building inspector included notice that action must be taken within six months, and that there must be reconstruction rather than repair.

The Wells Organization was

asked to spearhead a campaign for funds, a \$68,000 objective, and a three-year plan of \$114,000. A congregational meeting accepted the restoration plan which now included the west end extension (the Narthex), the Memorial Window and Mural, and a Reredos.

Mr. W. A. Peberdy of St. James' congregation undertook the contract, and his personal interest and effort resulted in substantial savings in cost as well as many improvements in the plans.

Finally, the "restoration" included the rebuilding of most of the old part of the church, with only the roof and the belfry tower remaining in their original condition. The walls were completely rebuilt, mainly with the use of the original bricks, and steel beams were added to support the entire structure. The buttresses were rebuilt with steel. A full basement was excavated and completed with floor, footings, and concrete walls as for a new modern building. The extension on the west end necessitated the relocation of the corner stone which originally faced Dufferin Avenue (see photograph) to a position in the base of the belfry tower facing Twelfth Street.

During the reconstruction period St. James' parishioners attended services at St. John's Cathedral. The church was re-opened November 27, and Christmas services had the largest attendances on record. The re-dedication service was May 11, 1961.

At this service the combined stained-glass window and mosaic, said to be unique in Western Canada, was dedicated as a memorial from the parish to those who served in the First and Second World Wars and the Korean War. The mosaic and window were designed by one of the parishioners, Dr. L. G. Saunders. The use of mosaic

rather than the traditional stained glass was necessary to meet the situation arising from the reconstruction. Floodlighting for the memorial was the gift of Mr. and Mrs. George Pocklington as a token of thanksgiving for their 60th wedding anniversary.

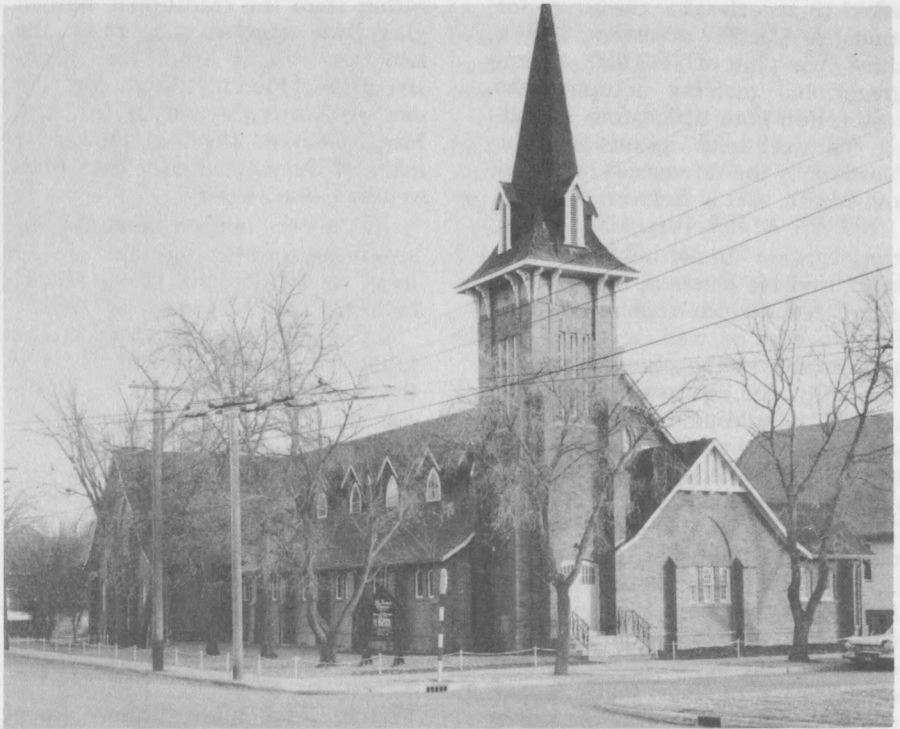
In 1961 the church, contents, and organ were valued at \$205,000, a long way from the small church building and parsonage of 1907.

The parish celebrated its golden jubilee in 1962, after 50 years in the brown-brick church at Dufferin and Twelfth St. The climax came with the visit of the Most Reverend H. H. Clark, Primate of Canada, October 7. The jubilee celebrations included a variety night, a concert and dance, a picnic at Pike Lake, and an oldtimers' tea and reception.

Miss Lois Robin, who had come to St. James' as the first Christian education director, resigned in March, 1963, after three years of service, to accept similar employment in Vancouver.

Canon Crowther became ill in March, 1963, and resigned to become rector of All Saints' Church, Medicine Hat, a small parish where the duties would be less of a strain on his health which had been severely taxed by the strenuous years of his incumbency at St. James'. He retired from the ministry in 1967. During the ensuing vacancy, services at St. James were conducted by several visiting clergy; Canon G. D. F. Beattie and the Reverend Peter Scargall acted as locum tenens for two of the longer periods.

During this period also, long-needed improvements were made to the rectory at 802 Tenth St. These included an addition on the back of the house, a new kitchen completely fitted with stove, cupboards, etc., finishing of the base-



. . . an exterior view

ment with a study and rumpus room, and redecoration throughout. Outside work such as painting and fencing were finished in 1965. The total cost of this project was in the neighborhood of \$10,800, for which St. James' can at last take pride in a thoroughly modern and adequate rectory. Other renovations in 1963 included raising of the basement window sills of the church hall, regrading, and raising the walk, to prevent water seepage.

The new rector, the Reverend J. F. S. Conlin, a graduate of Emmanuel College, came from Holy Trinity parish, Killarney, Manitoba, November 1, 1963.

In his first report to an annual congregation meeting, after three months at St. James', Mr. Conlin set the proposed course of his mi-

nistry by expressing gratitude for the apparent end for the time being, of major reconstruction projects at St. James', and hope that this parish "can now concentrate more fully on matters of a spiritual nature", especially in "its whole missionary outreach in the years ahead".

It should be emphasized that this had been a determined goal also of preceeding rectors and of the parish generally, but always there had been the frustrating necessities of maintaining the physical plant, which had to be accorded a degree of priority. Needs for expensive maintenance and alterations will inevitably recur, but provision is now being made toward softening these financial blows in the future by means of a "renova-

tion reserve fund", which was begun in 1964.

Three special congregational meetings were held in 1963, (1) to guarantee a bank loan of \$13,000 to St. Stephen's for construction of a house church, (2) to authorize the appointment of the Rev. J. F. S. Conlin, "effective November 1, at a stipend of \$4,800, plus car allowance of \$600, and rectory with taxes and major utilities included", and (3) to approve plans for the renovation of the rectory.

In his report for 1964, the first full year of his ministry at St. James', Mr. Conlin presented a concise analysis of the state of the parish. This is such an informative and thought-provoking statement that it seems justifiable to include it here in full.

STATE OF THE PARISH

There are at present just over 300 units (a unit being one or more persons) in our parish, consisting of 815 souls. Of the total number there are 60 boys and 64 girls between the ages of 13 and 23 years of age. There are approximately 40 children in the junior age bracket and 43 Little Helpers, making a total of slightly over 200 young people.

There are, therefore, 600 souls ($\frac{3}{4}$) in the parish over 23 years of age, and I am sure you will agree that the average age in this bracket must be quite high. (The Rector's wife is the youngest W. A. member, and I am told that she's no chicken).

As far as "soul" potential goes, the picture is not very bright at the moment. The present enrollment of the Church School is 110. When we compare this figure with that of 350 of ten years ago in 1954

we see an acute deterioration in numbers. The rate of decline can be measured over the last five years.

1954	1960	1961	1962	1963	1964
350	225	190	190	135	110

Other facts involved are as follows:

Ten years ago there were 173 Little Helpers on the Role. Today there are 43.

Ten years ago there were 60 infants and 9 Adults baptized. Last year there were 11 infants and 2 Adults. 5 infants and 1 Adult only have any degree of permanency in the parish.

Last year there were 14 couples married. One only of all the couples has any state of permanent residency in the parish at the moment.

We perform a service to the community and to other denominations through the work of the Rangers, Guides, Brownies, Scouts and Cubs. There are, however, but few Anglicans from this parish in these organizations. Rangers (1), Guides (12), Brownies (9), Scouts (9), Cubs (11), Girls' Auxiliary (10), Junior Auxiliary (16).

Our mission to the University Student is of necessity a sacrificial one. Few, if any, will remain in this parish.

Some of the above statistics read like those of my last rural parish rather than for this important city parish of St. James'. The decline has been chiefly due to younger families moving away from this area to new housing developments and thus leaving behind an older congregation at the heart of the city.

We should have no illusions, however, about our problem not being critical and we must not close our eyes, (as some are wont

to do), to this situation. Neither must we become pessimistic about the picture, for we must put our faith and trust in God as we ask his guidance in those matters so crucial to us.

On the brighter side, the strength and stability of this parish lies with the not so young. Incredible as it may seem, in spite of the decline in numbers over the years, for the first time in the history of St. James' we have reached a missionary objective never before attained.

The previous high in missionary endeavour was nine years ago during the Incumbency of Canon R. Manwaring. I feel it would only be fair to use the same basis as Canon Manwaring to determine the over-all giving potential in the parish through contributions from the envelopes, the organizations, and by individuals.

Missionary Contributions in 1964:
Apportionment (Diocese) \$6,003.60
Black Side 1,482.40

\$7,486.00

(The diocesan Apportionment has increased by \$2,824.00 over a five year period. Apportionment in 1959 was \$4,662.00.)

Anglican World Mission	1,298.82
Bible Society	641.60
Student C. Movement	50.00
Emmanuel College	3,924.00
Bishop Reindorp Mission	100.00
Lenten Self Denial	600.00
Special Gifts	155.40
Primate's World Relief	203.72
TOTAL	\$14,459.54

Missionary Contributions from Church Funds in 1955 amounted to \$9,320.00. A gain of \$5,139.54 **Receipts for Missionary Endeavour from Church Organizations** shows a decrease of \$1,000.00.

(please note that the average contribution has more than doubled itself in 10 years whereas the number of subscribers has dropped by 86. It must be remembered that our missionary effort cannot be confined to dollar potential. Gifts, bales, knitting, etc., goes regularly from the congregation. Mission work is regularly remembered in prayer. We have a special concern for Dr. Florence Haslam in India, and Miss Jessie Miller in Japan.

A gratifying feature of the report of the church wardens for 1964 was the rare absence of items of major expenditures for repairs and renovations. The report reflects progress in all aspects of church activity; it also expresses satisfaction in having met the necessary operating expenses and the diocesan apportionment, and in having made "considerably larger contributions to the work of the church beyond the church than we have for some years".

The report of the choir for 1964 includes the following: „Early in the year the choir reluctantly accepted the retirement of Mrs T. B. Irwin who had directed for some 30 years, and of Mrs. Lillian Webb, organist for almost 20 years. Our profound gratitude goes to both who served the church and choir so devoutly and faithfully over the years. Succeeding them is Prof. C. D. Pritchett of the Dept. of Classics, University of Saskatchewan, with whom the choir has greatly enjoyed working and has almost doubled its numbers." In this report it is also noted that "The altos appreciate the constant support of Mrs. John French, now enjoying her 92nd year", and "Since the regretted departure of Mrs. J. T. Purdy for Kelowna,



An interior view 1967

B. C., the junior choir has formed a merger with the senior choir”.

The following quotes are from the rector’s report for 1965:

“Offerings raised through the red side of the envelope exceeded the 1964 total by \$2,500, and our total missionary outreach directly from congregational funds exceeded \$14,000. Among our projects were the diocesan apportionment, Anglican World Mission, Emmanuel and St. Chad’s College, Primate’s World Relief, Canadian Bible Society, Student Christian Movement, Meota Camp, University Chaplaincy, Trinity Sunday Appeal, Travelling Dollars, Columbia Coast Mission, Diocese of the Yukon, Maple Leaf Hospital, India, and Kindergarten at Gifu, Japan.

“In addition our Sunday School contributed \$400 and our Youth Fellowship Group \$350 to the missionary outreach of the church.

The excellent report of the Women’s Auxiliary is also indicative of the missionary concern of the whole parish”.

The year has seen the departure of many faithful members to higher service. Among those who departed this life and are greatly missed for their labours are George Pocklington, Bertram Wakeling, Grace Nicolls, Margaret Rugg, Grace French and Gertrude Tyson.”

The wardens reported for 1965 that the financial position of St. James’ was strong, that missionary givings reached an all-time high, and that St. James’ over paid its diocesan apportionment by \$600. The church properties were in good repair. Fire extinguishers to meet city regulations were purchased. Electric wiring in the kitchen of the Florence Haslam Hall was brought up to standard requirements. A sum of \$1,000. was added to the renovation reserve fund. Foreseeable major items of ex-

pense included reshingling the church, reconstruction of the upper and lower entrances of the parish hall, and decorating the Florence Haslam Hall.

The choir reported a successful year under the leadership of Mr. Ted Edwards and Professor C. D. Pritchett. Membership had increased to 28. Special tribute was paid to the memory of Mrs. Grace French who passed away at age 92 after nearly 50 years as a member of St. James'. She had sung with the choir until a week before her death. A pew in the new church has been purchased in her honor by the choir.

In his report to the congregation for 1966, the rector gratefully stated only that he could not add materially to the information contained in the excellent reports of the various departments and organizations.

The wardens reported that 1966 was a year of steady growth and achievement. The number of active families on the parish roll had increased, but total receipts from all sources had decreased slightly since 1965. The report continues:

"St. James' has demonstrated that it remains a missions-minded parish. Excess on red side above our apportionment allotment was \$1,912 — more than \$500 over last year. Of a total budget of \$36,894, almost \$15,000 has gone to support endeavors outside the parish. Of interest to many will be the addition of certain new fields to benefit from the missionary giving of St. James'. In this connection it is noted that the missions committee allotted \$400 toward the cost of increasing Church Army stipends in the diocese, and \$375 to be used as a theological bursary. Apportionment payments for 1966 amounted to more than \$7,000. In addition, our Anglican Church Wo-

men gave substantially of their time and talents and money for the work of the church outside the parish".

A popular accomplishment in 1966 was the long-awaited padding of the hard oak kneelers, and it is said that the former reluctance of many worshippers to get down on their knees has given way to reluctance to get up again. The third annual sum of \$1000 was added to the renovation reserve fund.

A re-assessment of the church property for insurance purposes was conducted, and insurance on the church building and contents was increased from \$205,000 to \$250,000, and on the church hall from \$35,000 to \$40,000. Insurance on the rectory remained at \$14,000.

In October 1966 St. James' was fortunate in securing the part-time services of Miss Valerie Nicholson, of the diocesan staff, as director of youth activities and Sunday School superintendent. Miss Nicholson works in co-operation with the rector and other leaders in the field of children's and young people's activities. She reports that as a result of attending a youth conference in Toronto at Christmas time, she has been able to help the young people of St. James' to do purposeful thinking at their own meetings.

The choir committee report for 1966 includes the following items. The choir took part in two evening services jointly with Grace and Westminster United Churches; one of these occasions was at Grace, and the other at St. James'. New vestments acquired by the choir included a charge from mortor boards (many of which had been in use since about 1912) to choir caps. The choir attended a mass meeting of all city choirs at the Arena May 29, to wind up the



An interior view

Saskatoon Jubilee Week. Several members took part in the special service at the Cathedral in honor of the Archbishop of Canterbury during his visit. The choir donated a small pew in the sanctuary of the Chapel in memory of its late member, Mrs. French.

The Anglican World Mission Committee, which was formed in 1966, reported as follows: Progress was being made toward partnership with a needy parish in the field of missions. To this end, the rector has been in correspondence with Arch-deacon Stovold of the Diocese of Maseno, Kenya. A "green thumb sale" netted \$83.22 for the A.W.M. fund. Mr. Graham Jones attended a regional A.W.M. Consultation for Rupertsland in Brandon, Manitoba in June. Financial aid (\$452) was given to Miss Jean Cessna to enable her to spend some six weeks in an A.W.M. work tour in Tanzania with a group from various parts of Canada and the United States.

Through the efforts of the Cha-

pel Renovation Committee in 1966, the floor of the chapel sanctuary was altered to accomodate a raised free-standing altar, and the chapel was completely furnished and re-decorated at a cost of \$3,563 plus a good amount of voluntary work. Memorial gifts to offset this expense amounted to \$966 in 1966, and it is hoped that the balance will eventually be paid by this means. Dedication of the chapel will be part of the Diamond Jubilee celebration in 1967.

These historical records show that St. James', orgirinally a mission of St. John's Cathedral, has always been known as a "Mission Church", and while missions abroad were never forgotten, neither were those closer to home.

Buena Vista Mission later became All Saint's Church. For years there was a thriving Haultain Sunday School. A core of 30 families from St. James' transferred to St. Timothy's when it was formed, and St. James' vestry helped the new church financially.



Our New Chapel

St. James' also purchased the land at Third Street and Louise Avenue for St. Stephens, and on occasion aided St. Mark's financially.

St. Martin's at Pike Lake was ministered to by St. James' rectors

for some years. St. James' has also had a long connection with the School for the Deaf. Pupils from that School have been a familiar sight on Sunday mornings. Their interpreter has been Mrs. D. Owens for many years.

EXTRACTS FROM CORRESPONDENCE

Mr. Mark Fennell writes:

"In 1910, three years after Baden Powell had launched Scouting in Great Britain, Capt. J. K. Keefler introduced Scouting to Saskatoon when 5 Groups were formed. In Aug. 1910, a Troop was formed at St. James'. These groups, however, all became defunct in 1913, when Capt. Keefler had to devote his time to military matters.

In 1915, Mr. E. L. Hughes, an Emmanuel College student, who had been a warranted Scoutmaster of experience in England, asked permission to re-commence Scouting in Saskatoon forming a Troop

at St. James' and naming it the 1st Saskatoon Troop. A Group Committee and District Council was subsequently formed and soon other Scout Groups were being formed in the city.

Cubbing did not become an official branch of Scouting until 1916 and in April 1916 there was a Cub Pack at St. James'.

It is interesting to note that since the re-birth of Scouting in 1915, it is a distinct honour to St. James' Church that the last Group is the only Group formed then that is still today affiliated with its original sponsor."

The Rev. R. K. Sampson:

"I think my voice is slightly HWQ (High, weak, and quavery), and my walking is seriously affected by increasing arthritic inroads on my back and legs. I am not quite in the position of Moses, needing support from Aaron and Hur, but I do find it difficult to stand still, without the help of a cane, owing to my impaired back balance, (worse even than my bank balance!).

It would be a wonderful experience for me to meet many good friends at St. James' once again, who remember me as their much younger (22 years) rector, back in 1936 to '45."

The Rev. Dr. J. E. Purdie:

"I am deeply interested in your Parish and I believe that I know it's history, including its struggles and its victories, perhaps more clearly than anyone around today.

It was 50 years ago last February since I became rector. I loved that Parish and its people. There were more than a dozen who went out from St. James' into missionary work in Western Canada, while we were there."

Mr. L. C. Filby:

"It was the late Rev. H. A. Alderwood who asked me to undertake the editor's job of the Parish Magazine. I could not claim any journalistic aptitude and I found myself confined to soliciting copy from secretaries of parish organizations, to getting it in on time, and to proof-reading.

As memories fade it is the trivial and maybe amusing items which persist and most readily spring to mind. I recall that the The Rev. R. K. Sampson was once credited with beginning his month-

ly letter, "My dead friends". He was amused rather than irritated and mused that there could be a spice of truth in the description.

One enduring memory of membership of the vestry is the pledging of our parish to provide at least the first year's stipend for a missionary to the Church into the then opening-up Flin Flon before, as Bishop Lloyd said, "The sleeping cars were running in". Thus it was that the Rev. Frank Sharman walked in and laid the foundation of the parish of St. James', Flin Flon. One does not forget that this parochial undertaking was launched as the result in great measure of the earnest persuading of the late Mr. George Hazen."

The Reverend Mr. H. J. Likeman who arrived in Canada July 1906 became the first incumbent of the new parish of St. James', Nutana. In a letter received from him in the 1930's, he gives some interesting information:

"About July, 1907, Archdeacon Lloyd told me that when I left St. John's I was to be the first Incumbent of the new Parish of St. James' Nutana, and that I could start building the first little Church in any spare time I had! Mr. Davies (who had been Rector of St. John's) had some time previously purchased one three cornered town lot some hundred yards from the present site of St. James', and so on this lot very early in September (or late August) we started building the first little Church and Parsonage.

Charlie Barnes was then Catechist in Charge of St. George's and Hutchings (another Catechist) was appointed as my Curate and these two often assisted me in erecting the little building.

It may be interesting to know that the cost of the lumber for both Parsonage and Church was provided by a lady in the Parish of St. James', Doncaster, and your Church was named after her Parish Church. She had been bed-ridden for years and her Vicar called on her a few days after Archdeacon Lloyd had preached in that Doncaster Church, and she was so interested that she gave the first £100 and other gifts, which may, or may not have reached St. James' Nutana."

"We had practically completed the Church and Parsonage on the old site when a Norwich gentleman (Mr. George Winch) visited Saskatchewan. I got a wire from Archdeacon Lloyd that he was coming, and met him at the station, took him to St. John's, Christ Church and St. George's that night, and, when he was fresh the next morning, I took him over to St. James'. To make a long story short, before he went on to Regina that day, I showed him the way to a real estate man and he paid (I think \$1,000.00) for three lots in a much better position, and of course much more suitable for the Church. This meant of course, that we had to remove the two little buildings from the old site to the new, and this was done in due course.

Soon after we opened we built on a porch for the winter, and in that little building, which became the Chancel, for the next two or three years we used to crowd 60 to 70 people of a Sunday evening. The next summer, 1908, we built a nave in between the porch and the original Church and this was reopened by Archdeacon Lloyd at the Harvest Festival that year."

Extract of letter from Doncaster:

A lady from the congregation of St. James' Church, Doncaster, donated a gift of money to buy materials for the original Church of St. James', Saskatoon. The name of the lady is unknown, but the present Vicar of St. James', Doncaster, the Reverend J. W. Kennedy has written in reply to a letter.

The following is an extract:

"Our church was consecrated in 1858 though it stands on the site of an ancient chapel and hospital of St. James' whose history goes back to the 13th century. We are traditionally known as the Railway Church or the Plant Church. This is because the Church was built to cater for the workers who came here from Boston in Lincolnshire when the Great Northern Railway with its railway works (or plant) came to Doncaster."

EARLY MARRIAGES

April 20th, 1908

James Frederick Bates &
Alice Welham

First Marriage in new Church

Oct. 7th, 1912

Charles Bennet &
Sarah Sanders

First Baptisms in new Church

Oct. 11th, 1912

Muriel Reney
Sydney Matthews
Cathlene McKann
Edward Broadbent

FOOTNOTE

This history has been compiled chiefly from such annual reports and vestry meeting minutes as are available. Much information has been gleamed from the Parish Magazine, a monthly magazine published from 1926 to 1951. St. James' owes a debt of gratitude to Mr. L. C. Filby, editor of the magazine for years, and now living in England. A souvenir year book published in 1937 helped to provide other valuable information.

The history is of course incomplete, even though great care has been taken to present as accurate

a picture as possible of the first sixty years of the congregation.

Little or no mention has been made of the many devoted people who have worked over the years in the Sunday School, the Women's Auxiliary, the Girls' Auxiliary, the Junior Auxiliary, the Anglican Young People's groups, the Sanctuary Guild, the Rangers, Scouts, Cubs, Brownies, and in other organizations within the life of the Parish. To such people who have laboured in a variety of ways in God's house over the years this Booklet has been dedicated.

ACKNOWLEDGEMENTS

IT HAS BEEN ONLY THROUGH THE GENEROUS CO-OPERATION AND ASSISTANCE OF MANY PEOPLE THAT THE PREPARATION OF THIS BOOKLET HAS BEEN MADE POSSIBLE. SPECIAL THANKS ARE DUE TO MRS. ZOE DALLAS AND MR. REG. TAYLOR FOR WRITING PART OF THE HISTORY, THEIR TASK INVOLVED A GREAT DEAL OF RESEARCH INTO VARIOUS SOURCES OF INFORMATION, AND PIECING TOGETHER INNUMERABLE BITS AND PIECES OF INCOMPLETE RECORDS. THEY HAVE BEEN CAREFUL TO INCLUDE ONLY SUCH ITEMS AS THEY WERE ABLE TO VERIFY FROM AUTHENTIC RECORDS.

WE HAVE BEEN ESPECIALLY FORTUNATE IN BEING ABLE TO DRAW ON THE SOUND JUDGEMENT AND ASSISTANCE OF OUR "OLD RELIABLE", MR. DON BODRUG, IN MANY CONNECTIONS.

AS MIGHT BE SAFELY SURMISED, OUR RECTOR HAS BEEN A SOURCE OF GUIDING STRENGTH THROUGHOUT, AND HAS CONTRIBUTED SUBSTANTIALLY TO THE CONTENTS OF THE BOOKLET.

TO EACH AND ALL. ON BEHALF OF ALL MEMBERS OF ST. JAMES', I EXPRESS SINCERE THANKS.

DR. C. G. RILEY
CHAIRMAN

